

Funeral Consolations :

BEING THE
SUBSTANCE OF AN ADDRESS

DELIVERED IN

The Jerufalem Chapel, in Birmingham,

ON THE OCCASION OF THE DEATH OF

MR. ABRAHAM PERKINS.

By HENRY BARRY PEACOCK,

Minifter of the above-mentioned Chapel, and Author of the "Summary View of the effential Doctrines of the Chriftian Faith;" "a Manual of practical and experimental Precepts;" "Creed of the New Church," &c.

"Non omnis moriar; multa pars mei
Vitabit lebitinam."

HORACE.

"Hoc erit poft me, quod ante me fuit."

SENECA.

"Opus eft ut tota vita nofta talis fit in Converfatione, ut liberi mereamur effe in fine: inceffabiliter diem tranfitus noftri et tempus judicii cogitantes."

AUGUSTINE.

Birmingham,

PRINTED AND SOLD BY J. BELCHER;

Sold alfo Mr. PEARSON, in the High-ftreet, Birmingham; by Mefrs. CLARKE, in Manchester; and at the Aurora Prefs, No. 15, Crofs-ftreet, Hatton Garden, London.

Price Six-pence.

1609/4621



ADVERTISEMENT.

AT the pressing sollicitation of certain judicious Friends, the Author of the following pages hath committed to paper as much as he can recollect to have delivered on the very interesting subject of them. He is happy in the opportunity which is afforded him of paying so public a tribute of respect to the memory of a very worthy man: He shall feel himself happier still, if the ideas which are suggested can in any wise alleviate the afflictions of the surviving friends; but happiest of all, if any of his readers are induced so to emulate the virtues of the deceased, as to merit a similar eulogium, and share his eternal reward.

OCTOBER 26, 1799.

Funeral Consolations,

Ec. Ec.

Psalms xciv. 19.

IN THE MULTITUDE OF MY THOUGHTS WITHIN ME, THY
COMFORTS DELIGHT MY SOUL.

IN addressing you, my beloved hearers, on the first sabbath after the commencement of the present year, I chose for the subject of my address, those very affecting words of *Jeremiah* to *Hananiah*, "THIS YEAR THOU SHALT DIE;" and, in speaking from them, gave it as my confident opinion that it might be applied, with much truth and propriety, to some one or more of that congregation who were then assembled before me. There was nothing very extraordinary in the prediction, (if it can be called by that name) nor what any other minister might not have spoken under similar circumstances. I had looked back upon the years which had passed since the establishment of this society, and had seen, with exceeding concern, that it had suffered the yearly loss of some one or more of its members; and I concluded, I trust not unreasonably, that

B

what

what had so constantly happened there was a great probability of happening again. The address was received as Sermons in general are received: a few serious and devout minds, much to their credit, were seriously alarmed; whilst the light, the giddy, and the thoughtless, either lost the remembrance of it amidst the pursuits and pleasures of the world, or else laughed at the idea which had been suggested; and as weeks elapsed after weeks, months after months, without any visible indications of the prediction's fulfilment, treated it as the effect of a wild and enthusiastic imagination. Oh! I would to God that it had been as enthusiastic and unreasonable as it was fancied; but its reality has now, alas! been too plainly demonstrated. One of the most valuable and esteemed of our friends, on the morning of the last sabbath save one, attended the service of this chapel, as you have attended it this evening; he heard the preaching, as you are hearing it now; he was well and in perfect health, as you are at this moment; I remember he also partook of the holy supper; little thinking, poor soul! that it was the very last time he was to partake of it on this side the grave, and that it was a solemn preparation for an eternal world. On the afternoon of that same day he was suddenly seized with a violent fit of sickness, and in only five days afterwards, such was the will of providence, in spite of every medical exertion, and the best prayers of his friends, he "*went to his long home, and the mourners went about the streets.*" Our brother is now a clay cold corpse, rotting



rotting in the grave. Oh! that I could bring him to your view, altered, changed, disfigured as he now is; surely the most thoughtless of you, when you viewed this dreadful evidence of the truth of the prediction, and saw before your eyes the lifeless remains of one whose death you thought as little of a few days ago as you are now thinking of your own, (I say the most thoughtless of you) if your callous hearts are not wholly insensible to every finer feeling, would surely experience the most serious impressions, and be anxiously concerned for your own individual safety.

The consideration of DEATH, my brethren, is always awful and distressing; especially if he who is the subject of it were in the prime and vigour of life, and more especially if he leave behind him a beloved wife, a darling son, an affectionate brother, or a faithful servant to lament his loss: but when, withal, the deceased is our friend, one who with us "*love had knit and sympathy made one,*" so great a friend too, one who contributed so largely, and yet so freely, to the support of this institution, who filled the office of Warden with so much credit, who visited the poor with so much readiness, who taught the children with so much affection, and in every other respect was so anxiously desirous of promoting our prosperity, happiness, and peace—I say, when the deceased is one who was our friend, and such a friend, then the affliction is increased in a seven fold degree, and, like the Psalmist, a multitude

titude of thoughts, of painful thoughts, are excited within us.

I wonder not at your sorrow, my hearers, I should wonder if, on such an occasion, you remained unmoved; let it never be forgotten, however, that grievous as your emotions may be, there is at hand a remedy for them all. 'Religion, the fairest form of heaven, is present with all her heavenly consolations, to administer relief; and if you will only attentively and earnestly listen to the teachings of her soft and soothing voice, peace will be restored to your breast, and you will finally be enabled to exclaim, in the transport of unutterable joy, "*In the multitude of my thoughts (my painful thoughts) within me, thy comforts, (O my God) delight my soul.*"

The "*comforts*" which the Psalmist here alludes to, and from which he derived this delight to his soul, are such as are conveyed to the faithful mind through the means of the HOLY WORD; for, on another occasion, alluding to the HOLY WORD, he saith, "*This is my comfort in my affliction;*" also, "*unless thy law had been my delight, I had perished in my affliction.*" The apostle, therefore, adds, "*Whatever things were written aforetime, were written for our learning, that we, through patience and COMFORT of the scriptures might have hope.*"

There is much reason to believe that there is not any kind of affliction incident to man, for which the sacred

sacred scriptures do not supply a most effectual and comfortable remedy; but if there be any affliction for the alleviation of which they are more peculiarly effectual, it is that which we are this evening experiencing, viz. the affliction which ariseth from the loss of a most valuable and esteemed friend: and the manner in which these divine scriptures do supply this consolatory relief on such an occasion is, by teaching us, as I will proceed to shew you, 1. That the body does not constitute the whole of man, but is only the cloathing, as it were, of that superior and spiritual part which is called the SOUL. 2. That the SOUL, after its separation from the body, entereth immediately into a state of spiritual existence in the eternal world; and 3. if it be a righteous soul, entereth at the same time into the enjoyment of the most perfect and undisturbed happiness.

Permit me to bespeak your serious attention to each of these important subjects.

That there really exists, within the body, a certain spiritual part which is called the SOUL, is evident from abundant passages of sacred scripture; thus, for example, our LORD saith to his disciples, "*fear not them that kill the body, but cannot kill the SOUL :*" and to the rich man who was too anxiously engaged in the accumulation of this world's goods, "*GOD said, thou fool, this night thy SOUL shall be required of thee; then whose shall those things be which*
thou

thou hast provided?" Indeed even reason, when "*uninfluenced, and suffered to speak out,*" will teach us the same truth. Right reason will teach us that our bodies are "*of the earth, earthly;*" decompose them as you will, analyse them as you please, they will be found of no higher a nature than the mere dust of the earth. Right reason will teach us further, that an earthly body cannot be possessed of those faculties and powers which we all possess. *Earth* cannot hope and fear, love and hate, rejoice and grieve, desire and think, imagine, reflect, remember, reason, understand, judge, determine, &c. but we can do all this; from whence it follows, as a reasonable inference, that the mere earthly and material body doth not constitute the whole of man, and that there exists within it that spiritual part, that "*inward and bidden man,*" which we call the SOUL.

But revelation, as well as right reason, not only clearly teach the existence of the soul, but also teach, with equal clearness, that at the period of death, or in other words, at the period of its separation from the investing body, it entereth immediately into a state of spiritual existence in the eternal world.

What faith the wise man on this subject? His words are these; "*The dust returneth to the earth as it is, and the spirit to God who gave it.*" Our LORD confirmed the truth of Solomon's instruction by saying, "*The dead ARE raised; even as Moses*"

Moses shewed at the bush, when he called the LORD the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob; for he is not the GOD of the dead but of the LIVING; for ALL men LIVE unto him." The scriptures reveal to us that the disembodied spirit of *Samuel* appeared to *Saul*; "*and SAUL perceived that it was SAMUEL:*" thus proving the truth of the remark of the excellent *Irenæus*, that "separate souls carry the likeness and figure of the bodies, so that they still may be known thereby." The scriptures further reveal to us, that the disembodied spirits of *Moses* and *Elias* appeared to the disciples and "*talked*" with them, in like manner as *Samuel* had spoken with *Saul*. It is further revealed, that the holy beggar *Lazarus*, at the time of his decease, was "*carried by angels to Abraham's bosom,*" and that the dying *Stephen* prayed to *JESUS* to "*receive his spirit.*" It was the reality of the truth which I am now teaching, which induced our LORD to say to the penitent sufferer who was crucified with him, "*This day shalt thou be with me in Paradise.*" Thy earthly body, thy material part, shall be hanging on the cross, or be given to the earth as it is, but thou, thou thyself, thy spiritual part, thy SOUL, shall this day be enjoying with me the ineffable blessings of the heavenly paradise. It was a confident faith in this important truth, that led the Apostle to say, "*I desire to depart and be with CHRIST;*" and again, "*Whilst we are at home in the body we are absent from the LORD; but we are willing rather to be absent from the*
body"

body and to be present with the LORD :” “for we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” Oh! let us not close our eyes against a truth so full of consolation, and so clearly confirmed by the testimony of such high authorities. Was it believed in the gentile world, and shall it be denied in christianity? Did *Socrates* comfort himself, when he was about to die, with the idea that he was going to the society of *Homer*, of *Hesiod*, and of other departed spirits? could *Cicero* exclaim, “Oh! blessed day, when I shall go to the assembly and congregation of divine souls, especially to my *Cato*.” Could heathens make use of a language like this, and shall christians, living under a dispensation wherein the veil which separates time from eternity is rent in twain, and “*life and immortality brought to light*,” (shall they) be afraid of using it? Away with every vain fear which robs us of our highest joys, and let us confidently hope that our deceased friends and kindred are at this moment dwelling in that “*better country which is heavenly, that continuing city whose builder and whose maker is God*,” where in a little while we shall dwell with them for evermore.

But this is not all. The faithful reader of the sacred pages is not only delighted with the comfortable assurance of the actual existence of his departed friends, but is also impressed with a joyful conviction

tion of their being unspeakably more happy than it was possible for them to be on this side the grave. Thus it is written, "*Blessed are the dead who die in the LORD, they rest from their labours, and their works do follow them.*" "*Precious in the sight of the LORD is the death of his saints.*" Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which GOD hath prepared for them that love him." "*GOD doth wipe away all tears from their eyes,*" and they have entered into that kingdom where "*there is no more death; neither sorrow, nor crying, neither shall there be any more pain.*"

The world which we at present inhabit is "*a vale of tears;*" its paths are thorny and unequal, its sky is clouded, it is disturbed with incessant storms. Could we hear the language of the hearts of men, we should hear those from whom, perhaps, we should least expect it, oftentimes exclaiming with *Rachael*, "*I am weary of my life,*" or, with *Jonah*, "*It is better for me to die than to live:*" but let it never be forgotten, that the world to which the righteous have departed is exactly the reverse of this; there all is serenity, tranquillity, and peace. The afflictions, whether natural or spiritual, which surround us here, were never heard of there. *Here* we experience innumerable cares and solitudes, arising from the laborious and difficult provision of that food which is needful for the support of life; but *there* we shall experience no anxieties of this

C

kind,

kind, for "*the Lamb which is in the midst of the throne shall feed us and lead us to living fountains of waters.*" Here we are invested with a body which is subject to a variety of painful sicknesses and distressing maladies; a body which, like a delicate instrument, is easily out of tune, or, like a crazy machine, is oftentimes out of repair: but *there* we shall be perfect strangers to afflictions of this kind, being for ever divested of the corporeal part, and everlasting residents in those happy mansions where "*flesh and blood cannot enter,*" and where "*the inhabitants shall not say I am sick.*" On *earth* we are perpetually vexed by the oppositions of our companions and associates, and troubled with the persecutions of pretended friends or avowed enemies; but in *heaven* "*the wicked cease from troubling and the weary are at rest.*" On *earth* we are distressed with the view of the corruptions of the world around us; we "*cry for the abominations that be done in Jerusalem;*" "*Rivers of waters run down our cheeks, because they keep not the law of God,*" and "*we mourn in secret for the pride of Israel;*" but in *heaven* what perfect strangers shall we be to despondencies like these, when which ever way we turn our eyes we behold those angelic beings who have "*perfected holiness.*" Here, also, we too often mourn for the inexhaustible corruptions of the world within us; exclaiming with the apostle, "*Oh wretched man that I am, who shall deliver me from this body of death;*" but *there* we shall feel no "*law of the members warring against the law*"

*law of the mind," no "carnal mind at enmity with GOD," no "flesh lusting against the spirit," no gloomy, cold, and disconsolate states, but heavenly light, and life, and peace, will perpetually brighten and rejoice the soul. But who is able fully to declare the superiority of the eternal world when compared with that which we now inhabit? methinks when we there view the glories of the divine SOLOMON, and when we exclaim, "happy are these thy servants which stand continually before thee," we shall be ready to add, "behold, one half was not told us." Oh! let us not, therefore, "weep for the dead," nor "fast for the dead," but let us rejoice, yea let us rejoice exceedingly. It is true, indeed, and I will readily admit it, that we cannot help *feeling* on these occasions: we should either be *less* than men, or *more* than men were we strangers to these sensibilities. JESUS himself, in the days of his humiliation, *wept* over the grave of his beloved *Lazarus*; "the living WILL lay it to heart;" the "bursts of sorrow," will gush involuntarily from the eye of the survivor; all this is very true; but it is equally true that if we only bring our minds under the influence of the delightful consolations of the HOLY WORD, these painful feelings will not be of long continuance, and will be followed by unspeakable joys. Why should we weep for those who are themselves rejoicing? why desire that they should return to us who are desirous of remaining where they are; for ever basking in the noon-tide glory of the sun of righteousness, amidst "*fullness of joy and pleasures for evermore?*"*

There

There is another source of delight deriveable from revelation, which I am not certain whether the whole of this numerous and mixed assembly will be "*able to bear*," but which, however, I will venture to mention for the use of my more serious and spiritual-minded hearers. The circumstance which I allude to is, the possibility of our departed friend's being invisibly and spiritually present with us, although visibly and corporeally absent. That there is such a thing as an invisible and spiritual presence will appear plain to all who will be at the pains of giving it a moment's serious thought; thus the apostle, in writing to his Colossian brethren, saith, "*Though I be absent in the flesh, yet AM I WITH YOU IN THE SPIRIT, joying and beholding your order, and the steadfastness of your faith in CHRIST.*" That the disembodied spirits of departed persons may be thus spiritually present with the inhabitants of this world, is equally plain to every enlightened mind. Thus, the apostle, after speaking of certain worthies who had lived under the *old* dispensation, proceeds very plainly to intimate his belief in their presence with the members of the *new*; adding, "*Seeing we are compassed about with so great a cloud of witnesses.*" On another occasion he saith, "*We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to THE SPIRITS OF JUST PERSONS MADE PERFECT.*" Surely these perfected spirits of just persons are the guardian

dian angels which "*encamp around them who fear the LORD,*" amongst whom there is "*joy at the repentance of the sinner,*" and which are "*the ministering spirits of GOD, which minister unto the heirs of salvation;*" and who can say that the spirit of our departed friend will not be in the number of these, and that he will not be a ministering medium, in the hands of the LORD, of conveying many spiritual blessings to us all? I am not afraid to declare it is my firm belief that he will. Methinks I shall never enter this chapel, wherein I so constantly found him assembled, and especially I shall never direct my eyes towards yonder seat, once the seat of inexpressible delights, but now of mourning friends, without finding him present to my thoughts, without having him brought near to my mind, and without finding myself blessed by his holy influence. Oh! suffer me to encourage the delightful belief; rob me not of a source of such heart-felt joy by any Sadducean reasonings; permit me to say, that he is even *now*, at this moment, present with my soul, pressing me to convey the information to his sorrowing brethren, instilling into my mind that overpowering plenitude of heavenly ideas which I this evening experience, and causing that peculiar volubility of speech and fluency of utterance to which you are witness.

But here I must observe, for it ought to be attended to, that although the eternal world hath abundant, yea inexhaustible, blessings in store for
"the

"the good and faithful servants," yet it is only *those* who, with well-founded hope, can look forward to their possession: if, however, we be at the pains of examining the character of our departed friend, we shall have no reason to doubt of his being every way prepared for the enjoyment of them.

The leading, and most striking feature in the character of the deceased, was goodness of heart, especially *brotherly affection*; for, although those who had the happiness of his intimate acquaintance know well that he was a man of no small intellectual parts, and possessed of a considerable share of scientific erudition, yet *affection* was in him so happily blended with *intelligence*, the excellencies of the heart so proportionably mingled with the excellencies of the understanding, as at all times to bear, as they always should, the most manifest superiority and predominance. I can never call to mind this orderly union of affection and intelligence in him, without recollecting that commandment of our LORD to all his true disciples, *"Be ye WISE as serpents, and HARMLESS as doves;"* as well as that admonition of the apostle to his Corinthian brethren, *"In (freedom from) malice be ye children, but in UNDERSTANDING be men."* Methinks we could with propriety inscribe on the tombstone of our friend those excellent words, which were once written for a similar person—

*"Of manners gentle, and affections mild,
"In wit a man, simplicity a child."*

But

It is hardly needful for me to mention to this congregation the excellent dispositions of one they so highly esteemed. You knew them well; although, perhaps, not all of you so fully and so perfectly as those who were in the habits of close intimacy with him, and enjoyed the happiness of his domestic society and friendly confidence: for the virtues of his heart were of that retired kind which do not love to make a proud and ostentatious display of themselves before the eyes of the world. I remember that, before his decease, having entered into conversation with him on a peculiarly interesting religious subject, and witnessed the unusually fervent, devout, and pious spirit with which he spake, I said to myself, "This man's merits are not fully known, neither will they, perhaps, until he is gone." It was the next day that he was taken irrecoverably ill, and now I feel the truth of the remark in the most poignant manner. Yes, he was a sincerely good man; judge him by whatever test you please, he will not be "*found wanting*," but will pass with credit. Do we look for "*the fruits of the spirit*?" He had "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance*." Do we look for that *charity* which "*suffereth long and is kind, which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, and endureth all things*?"

In

In him this heavenly principle was invariably conspicuous. Do we look for an imitation of the example of CHRIST? Like his Master he was meek and lowly, kind and compassionate, benevolent and beneficent, patient and tolerant, forgiving and long-suffering, resigned and obedient. In a word, he was, I believe, a true christian. He was not a man who made a very loud and conspicuous profession; he did not exclaim, "*Come and see my zeal for the LORD of Hosts!*" He did not "*make his voice to be heard on high;*" he was not in the practice, like the people of the poetic pandemonium, of

" reasoning high

" On providence, foreknowledge, will and fate,

" Fixt fate, free will, foreknowledge absolute,"

losing himself in the labyrinths of theological intricacy; he did not "*make long prayers,*" "*chuse the uppermost seat in the synagogue,*" or "*make broad his phylacteries, and enlarge the hem of his garment;*" nevertheless, how far soever he might be exceeded by the generality of professors in "*the FORM of godliness,*" I am emboldened to say that in "*the POWER thereof,*" in the excellencies of the heart, in real love to God and unaffected charity towards his neighbour, he was surpassed by few. He was indeed, so far as I am capable of judging, one of the best men I ever saw.

Permit me to intreat a continuance of your patients

tion, whilst I proceed to speak a word or two on his spiritual experience.

Previous to the time when he became acquainted with those doctrines which he died in the profession of, he was, like innumerable others of the present day, unconfirmed in any set of religious opinions. Whilst his charity led him to give the hand of fellowship to every good man who was "*a bearer of the word and doer of it,*" his rationality, nevertheless, led him to be dissatisfied with every system of modern theology. On one hand he heard a trinity taught at the expence of the unity; on the other the unity at the expence of a trinity. Here he heard much concerning faith but little concerning works; there much about works but little about faith. One teacher he heard enforcing the sufficiency of reason to the exclusion of "the spirit of truth;" and another the sufficiency of "the spirit of truth," to the exclusion of reason. Some were for labour without grace, and others for grace without labour. A few for the spirit without the letter, and numbers for the letter without the spirit. These, and similar inconsistent disagreements, at the same time that they painfully disturbed the peace of a mind which delighted in harmony and union, led him to lament the darkness in which the christian world is unhappily involved, and rendered him both unwilling and unable to join the society of any professing christians. The LORD, however, who beheld him "*wandering in the wilderness, in a solitary way, finding no city to*

D

dwell

dwelt in," at length "*led him by the right hand, so that he might go to a city of habitation.*" It happened that motives of curiosity induced him to follow the crowd to hear that inimitable eloquence which once drew the admiration of the world within the walls of the old temple. At first he was *pleased*; from pleasure he proceeded to *approbation*; from approbation to *conviction*; from conviction to *confirmation*. There is a consistency, harmony, and reasonableness in the doctrines of the new church when fully known and understood, which could not fail to recommend them to so rational a mind; and the tendency of all to produce holiness and purity must have powerfully affected a heart so disposed to virtue. He heartily espoused them, and openly professed them. From the time of this conviction he was observed to make a gradual increase in spiritual good, and to add to his former morality the spirit of unfeigned piety; at no time, however, did he make so rapid an increase as during the few last weeks of his life; owing principally to certain books, from the serious perusal of which he had derived peculiar benefit*. They

* The Books here alluded to were "*The Summary View of the essential doctrines of the Christian Faith;*" the "*Manual of practical and experimental precepts;*" but especially, the "*Letters to a member of Parliament on the character and writings of EMANUEL SWEDENBORG;*" by the pious Rector of Saint John's Church in Manchester.

were

harvest moon for the ripening of the grain; and, when the grain was fully ripe, the divine reaper put in his sickle, separated him from the earth, and gathered him to his heavenly garner. He died as he had lived. He had lived full of resigned faith, joyful hope, and fervent charity, and in this spirit he died. "*Whether he lived he lived to the LORD, and whether he died he died to the LORD; living or dying,*" I believe, "*he was the LORD's and the LORD's alone.*"

During the whole of the afternoon of the present day, I have been very forcibly impressed with an idea which has accompanied me this evening to the chapel. I am going, thought I, to speak to the society on the subject of our departed brother. Oh! that he, by divine permission, could be there visibly present, and could address them himself! how much more eloquently, because more feelingly, would he speak than I can do, and to how much grater an effect!

Imagine that you behold his disembodied spirit before you at the present moment. Imagine that this holy *Lazarus* is permitted to come to warn you of your danger, and "*to testify unto you, lest you go into the place of torment.*" Imagine that you hear him address you in the following awful words. Suppose you hear him say, in his usual affectionate manner,

“ Oh ! my brethren, dear to me once, & dearer than ever, whom I once loved, but now I more than love, my brethren, attend to my voice, and let the words that I utter sink deeply into your minds. The important period hath arrived to *me* which is not far from you all. Faith is now lost in sight. “ *I no longer see as through a glass darkly, but know even as I am known.*” I see that there is an immortal SOUL; I see, also, that there is a spiritual and eternal world, a place of endless pain for the wicked, and a place of everlasting bliss for the righteous; and, suffer me to remind you, not many years, not many months, perhaps not many weeks or days, will elapse before you also will see, even as I have seen. Soon, much sooner than you imagine, you will all, like me, be stricken with an irremediable sickness. You will be stretched upon the painful bed of death. All hopes of your recovery will be pronounced vain. Your friends, your kindred, your little ones, if you have any, will hang over you drowned in tears, lamenting their approaching loss, and tortured with the anguish of parting grief. At length, half dead and dying still, in excruciating agonies, such as the dying only can conceive, you will breathe your last. The body will be painfully separated from the soul; the former to return to its kindred earth, the latter to stand before the judgment seat of CHRIST, to be rewarded, according as your works have been, with unceasing punishment or eternal joys. “ *Oh! that ye were wise, that ye understood this, that ye all would consider your latter end!*”

you, my friend, whose mind's attention
 is too much immersed in the pursuits and em-
 ployments of a swiftly fleeting, transitory world,
 and is too, too little engaged in the concerns of
 eternity, Oh! be wise in time, and, from this
 hour, begin to "*labour less for the meat which perish-
 eth, and more for that which endureth unto eter-
 nal life.*" You also, my friend, who are walking
 in the flowery paths of worldly pleasure to the utter
 forgetfulness of the end for which you are living in
 this state of probationary existence, Oh! "*consider
 your latter end,*" and "*prepare to meet your God;*"
 and you, wretched man, confirmed votary of vice,
 in whose vile heart each selfish, worldly, and sensual
 passion and appetite, pride, covetousness, and intem-
 perance, reign uncontrolled in turbulent confusion,
 Oh! "*set thine house (the house of thine heart) in or-
 der, for thou shalt die and not live.*" Brethren, "*be
 ye all ready; for in such an hour as ye think not the
 son of man cometh:*" but, "*as the birds that are
 taken in an evil net, and as the fishes that are caught
 in a snare, so will ye also be snared in an evil time, when,
 as with me, it falleth suddenly upon you.*" And
 let it never be forgotten that the one only prepara-
 tion for the heavenly kingdom is the attainment of
 "*purity of heart,*" and "*holiness of life;*" "*blessed
 are the pure in heart, for they shall see God,*" "*with-
 out holiness no man can see the LORD.*" Let not,
 therefore, any inordinate thirst for speculative know-
 ledge, any unprofitable researches, or any other cause
 whatever, draw away your attention from "*the one
 thing*"

thing needful." "Dispute less eagerly, and obey more faithfully." Endeavour to "love ^{thy} LORD your GOD with all your heart, and with all your soul, and with all your mind, and with all your strength; and your neighbour as yourselves;" "doing unto all men as ye would that they should do unto you." You will thus be prepared for the holy mansions of the God of love, and "the congregation of the righteous;" and you who have formed one happy society on earth, will form together one happy society in heaven, and join me in glorifying the Father of mercies for his redeeming power and heavenly blessings, for ever and for ever." Amen.



Printed at the Office of J. BELCHER, in the Bull Ring.

